Taqreer Karne Waala Kaisa Ho

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"ALLAH"

We Start Our Every Good Work
From The Name Of "Allah" Who Is
The Creator Of Every Thing,
Most Beneficent And Merciful

Taqreer, Waaz -o- Naseehat Karna Koi Mamooli Aur Aasan Kaam Nahin Hai Balki Ek Badi Zimmedari Ka Kaam Hai Aur Ambiya Alaihimussalam Ki Sunnat Hai, Jo Ke Har Insan Ke Bas Ki Baat Nahin

Agar Taqreer Mein Koi Ghalati Ho Jaaye To Is Ka Awaamun Naas Par Bahut Bura Asar Padta Hai

Kabhi Kabhi To Ye Bhi Dekha Jaata Hai Ke Taqreer Mein Huyi Ghalati Logon Ke Gumrah Hone Ka Sabab Ban Jaati Hai!

Dunya Ke Har Kaam Ko Uska Jaanne Waala Hi Kare To Achha Hai Jaisa Ke Log Kehte Hain Ke "Jo Saanp Ka Mantar Na Jaanta Ho Use Surakh (Bil) Mein Haath Nahin Daalna Chahiye"

Dusre Kaamo Ki Tarah Taqreer Karne Ke Liye Bhi Bahut Si Cheezein Zaroori Hain Jinke Baghair Is Mein Qamyabi Hasil Nahin Ho Sakti

Daur -e- Haazir Aur Taqreer :-

Aaj Kal To Taqreer Karna Ek Pesha Ho Gaya Hai, Jise Dekho Do Kitabein Padh Kar Taqreer Karne Nikal Padta Hai Aur Khud Bhi Gumrah Hota Hai Aur Logon Ko Bhi Gumrah Karta Hai

Agar Hum Tarikh Utha Kar Dekhein To Maloom Hota Hai Ke Aise Logon Ki Tarikh Bahut Purani Hai, Imam Shaybi Jo Ke Ajilla Tabayeen Mein Se Hain, Farmate Hain Ke Main Ek Masjid Mein Namaz Padhne Ke Liye Gaya To Dekha Ke Ek Lambi Dadhi Waala Shakhs Taqreer Kar Raha Hai, Unhein Log Ghere Huye Hain, Usne Bayaan Kiya Ke Nabiye Kareem ﷺ Ne Irshad Farmaya Ke

Allah Ta'ala Ne Do Soor Paida Farmaye Hain Aur Har Soor Mein Do Baar Phoonka Jayega, Ek Behoshi Ke Liye Aur Ek Qayamat Ke Liye

Imam Shaybi Ne Us Muqarrir Se Kaha Ke Allah Se Dar! Jhooti Hadees Mat Bayaan Kar, Allah Ta'ala Ne Sirf Ek Soor Paida Kiya Hai Jis Mein Do Baar Phoonka Jayega To Us Muqarrir Ne Kaha Ke Aye Badkirdar Tu Mera Rad Karta Hai Aur Joota Utha Kar Imam Shaybi Ko Maarne Laga Phir Poora Majma Imam Shaybi Par Toot Pada Aur Pitayi Shuru Kar Di Aur Imam Shaybi Kehte Hain Ke Mujhe Us Waqt Tak Nahin Chhoda Jab Tak Maine Ye Nahin Kaha Ke Allah Ta'ala Ne Do Soor Paida Kiye Hain, To Un Logon Ne Meri Jaan Bakhshi

(ملخصًا: فتاوی شارح بخاری، جلد دوم، صفحہ نمبر130 بہ حوالہ الموضوعات کبیر)

Daur -e- Haazir Mein Aise Taqreer Karne Waalo Ki Bharmar Hai, Ek Dhoondo To Hazaar Milte Hain! Apni Jebo Ko Garam Karne Aur Waah Waahi Lootne Ke Liye Kisi Bhi Had Tak Gir Sakte Hain, Faraiz -o- Wajibat Tak Ka Pata Nahin Aur Aqaid Bayaan Karne Ki Koshish Karte Hain, Manmani Ko Deen Batate Hain, Haque Pata Chalne Par Hatdharmi Karte Hain, Apni Baat Ko Sahih Sabit Karne Ke Liye Ahadees Ki Mukhalifat Tak Kar Dete Hain, Aise Muqarrireen Ke Baare Mein Ulma Farmate Hain Ke Ye Yahood -o- Nasara Ki Sunnat Par Amal Kar Rahe Hain

(انظر: فتاوی رضویہ، جلد13، صفحہ نمبر200)

Is Mukhtasar Se Mazmoon Mein :-

Taqreer Karne Waala Kaisa Hona Chahiye? Uske Andar Kin Baato Ka Hona Zaroori Hai? Dauran -e- Taqreer Kin Baato Ka Khayal Rakhna Chahiye? Aur Isi Tarah Ke Kayi Sawalat Ke Jawabat Is Mukhtasar Se Mazmoon Mein Batane Ki Koshish Ki Gayi Hai, Allah Ta'ala Is Chhoti Si Kawish Ko Qabool Farmaye Aur Logon Ke Liye Hidayat Ka Zariya Banaye, Aamin

Taqreer Karne Waale Ke Liye Sharait :-

Aala Hazrat, Imam Ahmad Raza Barelvi Rahimahullah Farmate Hain Ke Waayiz (Muqarrir, Khateeb) Ke Liye Pehli Shart Ye Hai Ke Wo Musalman Ho, Deobandi, Wahabi, Ghair Muqallid Waghaira Musalman Hi Nahin, Inki Taqreer Sunna Haraam Hai, Inhein Waayiz Banana Najayez Hai

Dusri Shart Ye Hai Ke Waayiz Sunni Ho, Ghair Sunni Ko Waayiz Banana Haraam Hai Agarche Wo Baat Theek Hi Kahe, Hadees Mein Hai Ke Nabiye Kareem ﷺ Ne Irshad Farmaya Ke Jisne Kisi Badmazhab Ki Tazeem Ki Usne Deen -e- Islam Ke Dhane Par Madad Ki

(کنز العمال، حدیث نمبر1102)

Teesri Shart Hai Aalim Hona, Jahil Ko Waayiz Kehna Najayez Hai Jaisa Ke Irshad Hai,
Logon Ne Jahilo Ko Sardar Bana Liya Aur Jab Unse Sawal Kiye Gaye To Be Ilm Ahkam -e- Sharayi Bayaan Karne Shuru Kiye To Khud Bhi Gumrah Huye Aur Dusro Ko Bhi Gumrah Kiya

(صحیح بخاری، جلد1، صفحہ نمبر20)

Chauthi Shart Hai Fasiq Na Hona, Fasiq Ko Waayiz Banana Uski Tazeem Karna Hai Jabki Uski Tauheen Wajib Hai

(ملخصًا: فتاوی رضویہ، جلد29، صفحہ نمبر71)

Isse Maloom Hua Ke Taqreer Karne Waala Sunni Sahihul Aqeeda, Muttaqi Aur Aalim Hona Chahiye, Aalim Hone Ka Ye Matlab Nahin Ke Sirf Sanad Ka Malik Hai Balki Ilm Hona Chahiye

Ho Sakta Hai Ke Ye Sawalat Zahan Mein Aayein Ke Aalim Kise Kehte Hain? Aalim Hone Ke Liye Kitna Ilm Hona Zaroori Hai? Aalim Banne Ke Liye Kitni Kitabein Padhna Zaroori Hai?..... Waghaira, Lihaza Aage Badhne Se Pehle Hum Ise Tafseel Se Bayaan Kar Dete Hain Taaki Mukammal Taur Par Baat Samajh Mein Aa Jaaye

Aalim Kise Kehte Hain?

Imam -e- Ahle Sunnat, Imam Ahmad Raza Rahimahullah Likhte Hain Ke Aalim Ki Ye Tareef Hai Ke Aqaid Se Poore Taur Par Aagah Ho Aur Mustaqil Ho Aur Apni Zaroorat Ke Masail Ko Kitabo Se Nikal Sake Baghair Kisi Ki Madad Ke (Phir Mazeed Farmate Hain Ke) Sirf Kutub Beeni Kaafi Nahin Balki Ilm Afwaah -e- Rijal Se Bhi Haasil Hota Hai

(ملفوظات، صفحہ نمبر11)

Ek Dusre Maqam Par Likhte Hain Ke (Peer Hone Ke Liye) Dusri Shart Fiqh Ka Itna Ilm Ke Apni Hajat Ke Sab Masail Jaanta Ho Aur Hajat -e- Jadeed Pesh Aane Par Bina Kisi Ki Madad Ke Khud Se Kitabo Se Masail Nikal Sakta Ho, Iske Ilawa Dusre Funoon Mein Kitna Hi Bada Aalim Ho Aalim Nahin

(فتاوی رضویہ، جلد12، صفحہ نمبر212)

Ek Aur Maqam Par Farmate Hain Ke Sanad (Degree) Koi Cheez Nahin, Bahut Se Sanad Yafta Be Bahra Hote Hain Aur Jinhone Ne Sanad Nahin Li Unki Shagirdi Ki Qabiliyat Bhi Inke Andar Nahin Hoti, (Mazeed Farmate Hain Jiska Khulasa Ye Hai Ke) Ilm Hona Chahiye Aur Ilm Ke Liye Zaroori Hai Ke Kisi Tajribekar (Experienced) Aalim Se Ilm Haasil Kare Aur Maine Dekha Hai Ke Ulma Ki Sohbat Mein Rehne Waale Kuchh Log Jo Masail Ki Tehqeeq Mein Lage Rehte Hain, Kayi Mudarriseen Balki Naam Ke Muftiyo Se Bhi Kayi Darje Zyada Hote Hain Pas Jo Is Qadar Ilm Rakhta Hai Wo Taqreer Kar Sakta Hai

(فتاوی رضویہ، جلد23، صفحہ نمبر683)

Ek Aur Jagah Farmate Hain Ke (Peer Banne Ke Liye Ek Shart Ye Hai Ke Ilme Fiqh Uski Apni Zaroorat Ke Qabil Kaafi Ho Aur Ye Bhi Lazim Hai Ke Aqaid -e- Ahle Sunnat Se Poori Tarah Waqif Ho, Kufr Wa Islam, Hidayat Wa Gumrahi Ke Farq Ko Samajh Sakta Ho Warna Aaj Badmazhab Nahin To Kal Ho Jayega Kyunki "Jo Shar Se Aagah Nahin Wo Us Mein Ek Din Pad Jayega"

Kayi Kalimaat Wa Harkaat Aise Hain Jinse Kufr Lazim Aata Hai Aur Jahalat Ki Wajah Se Khabar Hi Nahin Hoti Phir Bina Ittela Ke Tauba Namumkin Hai To Mubtala Ke Mubtala Hi Rahe

(فتاوی افریقہ، صفحہ نمبر137)

Huzoor Sadarushhariah Ki Wazahat :-

Hazrat Allama Mufti Amjad Ali Aazmi Alaihi Rehma Likhte Hain Ke (Peer Hone Ki Chauthi Shart Ye Hai Ke) Ba Qadre Zaroorat Ilm Rakhta Ho Ke Bure Kaamo Se Bach Sake Aur Jiska Hukm Hai Use Ada Kar Sake Aur Jab Ilm Na Hoga To Shaitan Ke Dhoke Mein Aa Jayega

(فتاوی امجدیہ، جلد4، صفحہ نمبر323، ملخصًا)

Aap Mazeed Farmate Hain Ke Peer Ke Sharait Mein Se Ek Ye Bhi Hai Ke Ba Qadre Zaroorat Ilm Rakhta Ho Taaki Faraiz -o- Wajibat Ko Ada Kar Sake Aur Haraam Se Bach Sake, Sufiya Farmate Hain Ke Be Ilm Sufi Shaitan Ka Maskhara Hai Aur Baghair Ilm Ke Shaitan Ke Makro Fareb Se Nahin Bach Sakta To Dusro Ki Kya Rehnumayi Karega

(ایضاً، صفحہ نمبر51)

Mazeed Likhte Hain Ke (Peer Ke Liye Shart Hai Ke) Itna Ilm Rakhta Ho Ke Apni Zaroorat Ke Masail Ko Kitabo Se Khud Nikal Sake

(بہار شریعت، حصہ 1، صفحہ نمبر64)

Huzoor Malikul Ulma Ki Wazahat :-

Hazrat Allama Zafaruddin Bihari Rahimahullah Likhte Hain Ke Mureedo Ko Kisi Sunni Sahihul Aqeeda Ghaire Fasiq Aise Peer Se Bait Hona Chahiye Jo Apni Zaroorat Ke Masail Janta Ho Aur Yaad Na Hone Par Kitab Se Nikal Sake

(فتاوی ملک العلماء، صفحہ نمبر319)

Huzoor Muftiye Aazam -e- Hind Ki Wazahat :-

Hazrat Allama Mustafa Raza Khan Rahimahullah Likhte Hain Ke Mureedo Ko Kisi Aise Sunni Sahihul Aqeeda Ghaire Fasiq Shakhs Se Mureed Hona Chahiye Jo Apni Zaroorat Ke Masail Janta Aur Yaad Na Hone Par Kitabo Se Nikal Sakta Ho

(فتاوی مصطفویہ، صفحہ نمبر504، ملخصًا)

Haasil -e- Kalaam :-

Akabir Ulma Ki Mazkoora Ibaraat Ka Khulasa Ye Hai Ke Aalim Wo Hai Jo,

(1) Aqaid Se Poori Tarah Se Waqif Ho Taaki Kufr Wa Islam Aur Hidayat Wa Gumrahi Ke Darmiyan Farq Ko Samajh Sake Aur Batil Nazriyat Se Bach Sake

(2) Apni Zaroorat Ke Masail (Namaz, Roza, Hajj, Zakat Waghaira Ke Masail Aur Deegar Zaroori Masail) Ko Jaanta Ho

(3) Agar Koi Mas'ala Pesh Aa Jaaye To Baghair Kisi Ki Madad Ke Khud Se Kitabo Se Nikal Sakta Ho

(4) Ilm Kitabein Padh Kar, Ulma Se Sun Kar Ya Suhbat Mein Reh Kar Bhi Hasil Hota Hai

(5) Sanad Zaroori Nahin Balki Ulma Se Poochh Poochh Kar Aur Baar Baar Masail Ki Tehqeeq Karne Se Bhi Insan Aalim Ban Jaata Hai Balki Darse Nizami Padhe Huye Naam Ke Muftiyo Se Zyada Ilm Ho Sakta Hai
(6) Aqaid Aur Fiqh Ka Ilm Zaroori Hai, Iske Ilawa Deegar Kitne Hi Uloom Ka Mahir Ho Aalim Nahin

Ye Aalim Ki Tareef Hai Jise Allama Muhammad Qasim Attari Sahab Ne Ek Sawal Ke Jawab Mein Tehreer Farmaya Hai (Humne Khulasa Bayaan Kiya Hai) Aur Iski Tasdeeq Kayi Muftiyan -e- Kiraam Ne Farmayi Hai Jinke Naam Ye Hain :-

(1) Rayees -e- Darul Ifta, Shaykhul Hadees Darul Uloom Amjadiya, Hazrat Allama Maulana Muhammad Ismayeel Madda Zillahul Aali
(2) Allama Maulana Mufti Shamsul Huda, Jamia Ashrafia Mubarakpur
(3) Allama Maulana Mufti Mahmood Akhtar Sahab, Razvi Amjadi Darul Ifta Mumbai
(4) Allama Maulana Muhammad Muteeur Rahman Sahab (Mumbai)
(5) Allama Maulana Abdur Raheem Bastawi Sahab (Barely)
(6) Allama Maulana Muhammad Niyaz Ahmad (Chishtiyan Shareef)
(7) Hazrat Allama Maulana Aazam Raza Sahab (Barely)
(8) Allama Maulana Muhammad Siraj Sayeedi Sahab (Pakistan)

(9) Allama Maulana Muhammad Ibrahim Qadri Sahab (Pakistan)
(10) Allama Maulana Muhammad Faisal Rasool Razvi (Pakistan)
(11) Allama Maulana Muhammad Fuzail Raza Sahab (Pakistan)
(12) Hazrat Allama Maulana Ahmad Miyan Barkati Sahab (Pakistan)

(انظر: فتاوی اہل سنت، حصہ 8)

Mauzu Ki Taraf Wapsi :-

Jin Sharait Ka Humne Zikr Kiya Hai Un Sabka Hona Zaroori Hai Warna Taqreer Karna Khatarnak Sabit Ho Sakta Hai, Agar Koi Sunni Sahihul Aqeeda Ghaire Fasiq Aalim Na Ho To Uska Taqreer Karna Jaayez Nahin Aur Baghair Ilm Ke Taqreer Karna Halakat Ka Sabab Ban Sakta Hai

Baghair Ilm Ke Quran Ka Matlab Bayaan Karna :-

Allah Ke Rasool ﷺ Irshad Farmate Hain Ke Jisne Baghair Ilm Quran Ka Matlab Bayaan Kiya Wo Apna Thikana Jahannam Mein Banaye
Is Ko Tirmizi Ne Ibne Abbas Radiallaho Ta'ala Anhuma Se Riwayat Kiya Aur Sahih Qarar Diya

(جامع الترمذی، باب ماجاء فی الذی یفسر القرآن، 119/2)

Daur -e- Haazir Mein To Halaat Ye Hain Ke Kayi Muqarrireen Baghair Ilm Kuchh Bhi Keh Dete Hain Jiska Nuqsan Awaam Aur Ulma Ko Uthana Padta Hai, Ab To Taqreer Ki Kayi Kitabein Bhi Aa Gayi Hain Jinhein Rat

Kar Log Bani Banayi Taqreer Karne Lagte Hain, Na To Zyada Muta'le Ki Zaroorat Aur Na Zyada Tehqeeq Ki, Hum Ye Nahin Kehte Ke Waaz -o- Naseehat Karne Waala Ilme Nahaw, Ilme Sarf, Ilmul Muaani Aur Lughat Waghaira Par Maharat Rakhta Ho Lekin Bunyadi Ilm Zaroori Hai Jiski Tafseel Hum Bayaan Kar Chuke Hain
Ab Hum Isi Par Mazeed Raushni Daalne Ke Liye Imam Ibne Hajar Haitmi Shafayi Rahimahullah Ka Qaul Naqal Kar Rahe Hain, Mulahiza Farmayein :-

Imam Ibne Hajar Makki Rahimahullah Ki Wazahat :-

Imam Ibne Hajar Makki Rahimahullah Likhte Hain Ke Agar Koi Targheeb Wa Tarheeb Waghaira Aayaat Aur Ahadees Se Waaz -o- Naseehat Karta Hai Aur Inki Tafseer Ayimma Ke Aqwal Se Karta Hai To Uske Liye Waaz -o- Naseehat Karna Jaayez Hai, Agarche Wo Ilme Nahaw Waghaira Se Waqif Na Bhi Ho Kyunki Ye Ulma Ke Kalam Ka Naqil Hai Aur Ulma Ke Kalam Ko Dusro Tak Naqal Karne Waale Ke Liye Sirf Ye Zaroori Hai Ke Us Mein Adalat Paayi Jaaye Aur Wo Apni Raaye Aur Apne Faham Se Is Mein Koi Tasarruf Na Kare (Yaani Apni Taraf Se Kuchh Na Kahe) Is Naqil Mein Iske Siwa Koi Khair Shart Nahin Aur Agar Wo Apne Faham Aur Apni Raaye Se Is Mein Tasarruf Kare Aur Wo Iska Ahal Nahin To Musalmano Ke Ayimma Aur Hukmarano Aur Us Shakhs Par Wajib Hai Jo Ise Rokne Ki Qudrat Rakhta Ho, Usko Iski Gehrayi Mein Jaane Se Rokein Aur Agar Wo Baaz Na Aaye To Is Muqadme Ko Qaazi Ke Paas Pesh Kiya Jaaye Taaki Use Aisi Tazeeri Saza Di Ja Sake Jise Dekh Kar Dusre Jahil Aisi Harkat Na Karein Aur Jo Waaz -o-

Naseehat Karne Ki Ahliyat Rakhta Hai Use Taqreer Karna Jaayez Hai Aur Ye Bahut Buland Darja Aur Shareef Wa Mukarram Mansab Hai

(ملتقطاً: فتاوی حدیثیہ مترجم، صفحہ نمبر636)

Behrul Uloom, Mufti Abdul Mannan Aazmi Sahab Ki Wazahat :-

Ilm Ke Saath Saath Ye Bhi Zaroori Hai Ke Muqarrir Fasiq Na Ho Jaisa Ke Mufti Abdul Mannam Aazmi Rahimahullah Likhte Hain Ke Fasiq Se Taqreer Nahin Karani Chahiye

(ملخصاً: فتاوی بحر العلوم، جلد1، صفحہ نمبر390)

Ek Aur Maqaam Par Likhte Hain Ke Be Ilm Ko Taqreer Karna Haraam Hai

(ایضاً، جلد4، صفحہ نمبر150)

Ek Dusre Maqaam Par Likhte Hain Ke Jo Taqreer Karne Ka Ahal Na Ho Use Taqreer Nahin Karni Chahiye

(ایضاً، صفحہ نمبر387)

Ek Aur Maqam Par Aala Hazrat Rahimahullah Ke Hawale Se Likhte Hain Ke Sanad (Degree) Koi Cheez Nahin, Bahut Se Sanad Yafta Be Bahra Hote Hain Aur Jinhone Ne Sanad Nahin Li Unki Shagirdi Ki Qabiliyat Bhi Inke Andar Nahin Hoti, (Mazeed Farmate Hain Jiska Khulasa Ye Hai Ke) Ilm Hona Chahiye Aur Ilm Ke Liye Zaroori Hai Ke Kisi Tajribekar (Experienced) Aalim Se Ilm Haasil Kare Aur Maine Dekha Hai Ke Ulma Ki Sohbat Mein Rehne Waale Kuchh Log Jo Masail Ki Tehqeeq Mein Lage Rehte Hain, Kayi Mudarriseen Balki

Naam Ke Muftiyo Se Bhi Kayi Darje Zyada Hote Hain Pas Jo Is Qadar Ilm Rakhta Hai Wo Taqreer Kar Sakta Hai (Fatawa Razviya)

(ملخصًا: فتاوی بحر العلوم، جلد5، صفحہ نمبر230)

Kuchh Mufti Ajmal Qadri Rahimahullah Ki Qalam Se :-

Hazrat Allama Mufti Ajmal Qadri Rahimahullah Likhte Hain Ke Taqreer Karna Muhaddis, Mufassir, Aalim Ka Hi Kaam Hai Chunanche Shah Waliullah Muhaddise Dehelvi Farmate Hain Ke Waayiz Ke Liye Zaroori Hai Ke Wo Musalman, Aaqil, Baligh Ho Aur Us Mein Aisi Adalat Ho Jaisi Hadees Ke Raawi Ke Liye Shart Hai Aur Wo Muhaddis, Mufassir Aur Salafe Saliheen Ki Seerato Ka Hasbe Zaroorat Jaanne Waala Ho Humari Muhaddis Se Murad Wo Shakhs Hai Jo Kutub -e- Hadees Ka Shaghal Rakhta Ho Is Tarah Par Ke Usne Alfaaz -e- Hadees Padh Kar Maana Samjhe Ho Aur Ahadees Ki Sihhat Wa Za'af Ko Pehchanta Ho Aur Mufassir Se Murad Wo Shakhs Hai Jo Quran -e- Kareem Ke Mushkil Hukm Ki Sharah Aur Aayaat -e- Mushkila Ki Taweel Aur Salaf Ki Tafaseer Se Shaghal Rakhta Ho Lekin Waayiz Ka Makhaz Quran Shareef Mawafiq -e- Tafseer Wa Taweel Zahir Ho Aur Wo Hadees -e- Rasool Jo Indal Muhaddiseen Maroof Ho Aur Sahaba, Tabayeen Aur Saliheen Ke Aqwal Ho Aur Fazail Wa Seerat -un- Nabi Ho Aur Wo Be Suboot Qisse Zikr Na Karein Kyunki Sahaba Ne Aise Qisso Ke Bayaan Karne Par Bahut Sakhti Se Inkar Kiya Hai Aur Qisse Bayaan Karne Waalo Ko Masjid Se Nikala Aur Maara Bhi Hai

(القول الجمیل از شاہ ولی اللہ محدث دہلوی)

In Ibaraat Se Waazeh Ho Gaya Ke Waayiz Wa Muqarrir Ke Liye Zaroori Hai Ke Wo Musalman, Aaqil, Baligh, Aadil Ho Aur Aisi Adalat Ho Jo Hadees Ke Raawi Ke Liye Aur Gawah Mein Moatbar Ho Aur Hadees Ki Kitabo Ka Mahir Ho Aur Hadees Ki Sihhat Ko Pehchanta Ho (Taaki Jhooti Hadees Bayaan Na Kare) Aur Quran Ki Mushkil Aayat Ki Tashreeh Kar Sake Wo Bhi Moatbar Tafaseer Ki Raushni Mein Aur Nabi Ki Seerat Se Achhi Tarah Waqif Ho, Aqwaal -e- Sahaba, Tabayeen Wa Saliheen Ko Hasbe Zaroorat Jaanta Ho Aur Isi Se Waaz Kehta Ho

Isse Saaf Zahir Ho Gaya Ke Muqarrir Ke Liye Aalim Aur Deendar Hona Zaroori Hai To Jo Shakhs Fasiq Aur Fajir Ho Aur Ihteram -e- Majlis Ke Khilaf Kaam Karta Ho Aur Bajaye Quran -o- Sunnat Ke Dusri Baatein Karta Ho Use Taqreer Karne Ka Koi Haque Hasil Nahin Aur Aise Shakhs Ko Muqarrir Banana Bhi Jaayez Nahin

(ملخصاً: فتاوی اجملیہ، جلد4، صفحہ نمبر101)

Ek Aur Maqam Par Likhte Hain Ke Jo Dadhi Mundwata Hai Ya Hadd -e- Sharayi Se Kam Rakhta Hai Usse Milad Nahin Padhwana Chahiye Ke Wo Shar'an Fasiq Hai Aur Usko Takht (Stage) Par Bithane Mein Uski Tazeem Hai

(ایضاً، صفحہ نمبر106)

Hazrat Allama Faqeeh Abulais Nasr Samarqandi Rahimahullah Ki Muqarrireen Wa Wayizeen Ko Hidayaat :-

Waayiz Ko Nek Hona Chahiye :-

Faqeeh Abulais Nasr Samarqandi Rahimahullah Likhte Hain Ke Waayiz Ko Nek Hona Chahiye, Isliye Ke Agar Wo Nek Na Hoga To Samajhdar Log Uske Paas Na Aayenge Aur Sirf Bewkoof Hi Uske Pichhe Pichhe Lage Rahenge Jisse Fitna Wa Fasad Paida Hoga Aur Anjam Ye Hoga Ke Aise Shakhs Ka Kalam Logon Ke Dilo Par Mutlaqan Asar Na Karega

Muqarrir Ka Parhezgar Hona Bhi Zaroori Hai :-

Waayiz Ke Liye Ye Bhi Zaroori Hai Ke Parhezgar Ho Aur Koi Aisi Hadees Bayaan Na Kare Jo Darja -e- Sihhat Se Giri Huyi Ho Isliye Ke Hazrat Ali Radiallaho Ta'ala Anho Farmate Hain Ke Rasool -e- Kareem ﷺ Ne Irshad Farmaya Ke Jo Shakhs Koi Jhooti Hadees Bayaan Kare Aur Jaanta Ho Ke Wo Jhooti Hai To Wo Jhooto Mein Se Ek Hai

(شعیب الایمان، 1/1 و معرفۃ السنن والآثار، 1/26 و مسند احمد، 39/340
و مسند ابن الجعد، 1/93 و علل دار قطنی، 3/270)
(انظر: بستان العارفین للسمرقندی، صفحہ نمبر55)

Badmazhabo Ki Taqreer Harghiz Na Sunein :-

Is Baat Ka Bhi Khayal Rakhna Chahiye Ke Jo Badmazhab Ho Uski Taqreer Harghiz Nahin Sunni Chahiye, Huzoor -e- Akram ﷺ Ne Hazrat Umar Faruque Radiallaho Ta'ala Anho Ko Yahoodiyo Ki Baat Sunne, Likhne Aur Taurat Padhne Se Rok Diya (Mana Farma Diya)

(شرح السنۃ، جلد1، صفحہ نمبر219 و سنن دارمی، جلد1، صفحہ نمبر126)

Jab Nabi Ne Hazrat Umar Faruque Jaisi Hasti Ko Mana Farma Diya To Hum Kis Ginti Mein Aate Hain

Ek Tabayi Ka Amal :-

Imam Muhammad Bin Sireen Rahimahullah Badmazhabo Se Quran Ki Aayat Aur Ahadees Bhi Sunne Se Parhez Karte The

(سنن دارمی)

Imam Ibne Taawus Ka Amal :-

Imam Ibne Taawus Rahimahullah Se Jab Koi Badmazhab Baat Karne Aata To Aap Apne Kaano Mein Ungliya Daal Lete Aur Apne Bete Ko Bhi Iska Hukm Dete Aur Farmate Ke Iski Baat Mat Sunna Kyunki Dil Bahut Kamzor Hota Hai

(اعتقاد اھل السنۃ اللالکائی، جلد1، صفحہ نمبر135)

Hazrat Sufyan Sauri Rahimahullah Ka Qaul :-

Hazrat Sufyan Sauri Rahimahullah Farmate Hain Ke Jisne Kisi Badmazhab Ki Baat Tawajjoh Se Suni Wo Allah Ta'ala Ki Amaan Se Nikal Gaya

(حلیۃ الاولیاء، جلد7، صفحہ نمبر28)

Hazrat Muhammad Bin Nadr Harsi Alaihi Rehma Ka Qaul :-

Hazrat Muhammad Bin Nadr Harsi Alaihi Rehma Farmate Hain Ke Jisne Kisi Badmazhab Ki Taraf Kaan Lagayi To Usse Asmat Wa Hifazat Khatm Kar Di Jayegi Aur Use Uske Nafs Ke Hawale Kar Diya Jayega

(المجالسۃ وجواہر العلم، جلد2، صفحہ نمبر209)

Hazrat Ayyub Sakhtyani Ka Amal :-

Hazrat Ayyub Sakhtyani Rahimahullah Se Jab Koi Baat Karna Chahta To Aap Moonh Pher Lete Aur Guftagu Na Karte

(اعتقاد اھل السنۃ اللالکائی، جلد1، صفحہ نمبر143)

Ulma Wa Auliya Ke Aqwal -o- Af'aal Se Pata Chalta Hai Ke Badmazhabo Ki Taqareer To Door Unki Koi Baat Sunna Bhi Munasib Nahin

(ماخوذ از ماہنامہ اشرفیہ، نومبر و دسمبر 2015)

Muqarrireen Ke Liye Kuchh Aur Zaroori Baatein :-

Lambi Taqreer Na Ki Jaaye :-

Hazrat Allama Faqeeh Abulais Nasr Samarqandi Rahimahullah Farmate Hain Ke Waayiz Ko Is Baat Ki Fikr Honi Chahiye Ke Majlis Taweel Na Hone Paaye Warna Log Ghabra Jayenge Aur Majlis -e- Ilm Ki Barkaat Jaati Rahegi

Hazrat Abdullah Bin Mas'ood Radiallaho Ta'ala Anho Farmate Hain Ke Ek Waqt Dilo Ke Khush Hone Aur Lagne Ka Hota Hai Aur Ek Waqt Dilo Ki Uktahat Wa Ghabrahat Ka Hota Hai Lihaza Logon Ko Us Waqt Tak Naseehat Karo Jab Tak Unka Dil Laga Rahe

Ibne Shahab Zohri Ne Bayaan Kiya Ke Rasoolullah ﷺ Ne Irshad Farmaya Ke Dilo Ko Thodi Thodi Der Baad Rahat Dete Raho

(مسند شہاب قضائی، 3/53 و جامع الاحادیث للسیوطی، 13/148 و کنز العمال، 3/37)

Hazrat Zaid Bin Aslam Apne Walid Se Riwayat Karte Hain Ke Bani Israyeel Mein Ek Waayiz Tha Jo Bahut Lambi Taqreer Karta Tha, Yahan Tak Ke Log Ukta Jaaya Karte The, Anjaam Kaar Wo Waayiz Aur Sab Uktane Waale Lanat Kiye Gaye! (Allahu Akbar)

(انظر: بستان العارفین للسمرقندی، صفحہ نمبر56)

Humare Halaat :-

Mulke Hindustan Mein Hone Waale Aksar Ijlas Ki Taraf Nazar Ki Jaaye To Dekhne Ko Milta Hai Ke Aadhi Raat Tak Naatkhwani Hoti Hai Aur Muqarrir Ko Us Waqt Dawat Di Jaati Hai Jab Aadhe Se Zyada Log Uth Kar Ja Chuke Hote Hain Aur Baaqi Log Neend Ki Halat Mein Hote Hain, Aise Mein Muqarrir Bhi Poore Zauq -o- Shauq Se Bayaan Nahin Kar Paata Aur Natija Ye Nikalta Hai Ke Laakho Rupay Kharch Hone Ke Bawajood Koi Fayeda Nazar Nahin Aata

Muqarrir Narm Dil Bhi Hona Chahiye :-

Muqarrir Ko Chahiye Ke Wo Narm Dil Ho Aur Ghamandi, Mutakabbir Wa Sakht Dil Harghiz Na Ho, Isliye Ke Narmi Rasool -e- Kareem ﷺ Ke Pakeeza Akhlaq Mein Se Hai

Pehle Khud Amal Kare :-

Waayiz Ke Liye Zaroori Hai Ke Jab Namaz, Roza Aur Sadqa Waghaira Ke Fazail Logon Se Bayaan Kare To Pehle Khud Un Par Amal Kare Taaki Is Aayat Ka Misdaq Na Bane

Allah Ta'ala Irshad Farmata Hai: Kya Tum Logon Ko Neki Ka Hukm Dete Ho Aur Khud Ko Bhool Jaate Ho

(سورۂ بقرہ:44)

Baghair Ilm Ke Bayaan Mat Karo :-

Waayiz Ko Tafseer -e- Quraan, Ahadees -e- Rasool Aur Aqwal -e- Fuqha Wa Ulma Par Dastaras Hasil Ho
Hazrat Ali Radiallaho Ta'ala Anho Ne Ek Shakhs Ko Waaz Kehte Huye Dekha To Puchha Ke Kya Tu Nasikh -o- Mansookh Ko Jaanta Hai? Usne Kaha: Nahin, To Aap Radiallaho Ta'ala Anho Ne Farmaya Ke Tu Khud Bhi Halak Hua Aur Dusro Ko Bhi Halaak Kar Daala

Muqarrir Sab Ki Taraf Tawajjoh Kare :-

Ek Achhe Waayiz Ka Wasf Ye Hota Hai Ke Jab Wo Waaz -o- Naseehat Kare To Kisi Khaas Shakhs Ki Taraf Tawajjoh Na Ho Balki Sabki Taraf Nigahe Tawajjoh Kare

Muqarrir Lalchi Na Ho :-

Ye Bhi Zaroori Hai Ke Muqarrir Harees Wa Lalchi Na Ho, Isliye Ke Hirs Insan Ko Zaleel Kar Ke Chhodti Hai Aur Chehre Ki Raunaq Aur Ilm Ki Barkat Ko Ghaarat Kar Ke Rakh Deti Hai, Haan Agar Bin Mange Koi Tohfa Bheje To Qabool Karne Mein Koi Harj Nahin

Kuchh Zareefana Kalaam Bhi Kare :-

Agar Waayiz Mehfil Ko Tool Dena Chahe To Kuchh Zareefana Kalaam Bhi Kare Jis Se Logon Ke Dil Khulein Aur Taweel Majlis Uktahat Ka Baayis Na Bane Kyunki Aise Kalaam Se Insan Ka Dil Khush Hota Hai Aur Mazeed Waaz Sunne Ka Shauq Paida Hota Hai
Hazrat Umar Faruque Radiallaho Ta'ala Anho Ka Hakeemana Mamool Ye Tha Ke Jab Logon Ko Aakhirat Ki Taraf Raghbat Dilane Aur Dunya Se Nafrat Dilane Ke

Liye Mehfil Munaqid Karte Aur Jab Mehsoos Karte Log Uktaye Huye Hain To Darakht Lagane Aur Makaan Banane Ka Zikr Shuru Kar Dete Aur Jab Mehsoos Hota Ke Logon Ka Dil Lag Gaya Hai To Phir Aakhirat Ka Zikr Karne Lagte

Khauf Wa Ummeed Ke Darmiyan Rahe :-

Waayiz Ko Chahiye Ke Khauf Wa Ummeed Dono Ko Apna Mauzu -e- Sukhan Banaye, Sirf Khauf Ya Sirf Ummeed Par Hi Bayaan Na Kare Kyunki Aisa Karna Mamnu Hai

(ملخصًا: بستان العارفین للسمرقندی)

Aakhiri Baat :-

Waaz -o- Tableegh Ek Aham Fareeza Hai Jiske Saath Awaamun Naas Ki Islah Ki Kadi Judi Huyi Hai Aur Is Mansab Par Usi Ka Haque Hai Jo Sharait Par Poora Utre Allah Ta'ala Ki Toufique Se Aur Uske Habeeb -e- Kareem ﷺ Ke Karam Se Humne Muqarrireen Ki Islah Ke Liye Ye Mazmoon Likhne Ka Sharf Hasil Kiya Hai Aur Ummeed Hai Ke Jo Log Waaz -o- Naseehat Ki Ahliyat Nahin Rakhte Wo Ise Padh Kar Apni Islah Farmayenge

Allah Ta'ala Humein Apne Mansab Ka Haque Ada Karne Aur Insaf Ki Baat Karne Aur Likhne Ki Toufique Ata Farmaye (Aamin)

OUR OTHER BOOKS

Allah Ta'ala Ko Uparwala Ya Allah Miyan Kehna?

Azaan -e- Bilal Aur Suraj Ka Nikalna

Shabe Meraj Nalain Arsh Par?

Gaana Bajana Band Karo, Tum Musalman Ho!

Sarkar Ka Hulya Mubarak

DawateIslami Ko Pehchano!

Muqarrir Kaisa Ho?

Ikhtelaf Ikhtelaf Ikhtelaf

Shabe Meraj Huzoor Ghause Paak

Radiallaho Ta'ala Anho Ka Istemal

& Many More

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